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The Weekly Gleaner,

A PERIODICAL, DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

JULIUS ECKMAN, D.D.,
EDITOR AND PROPRIETOR.

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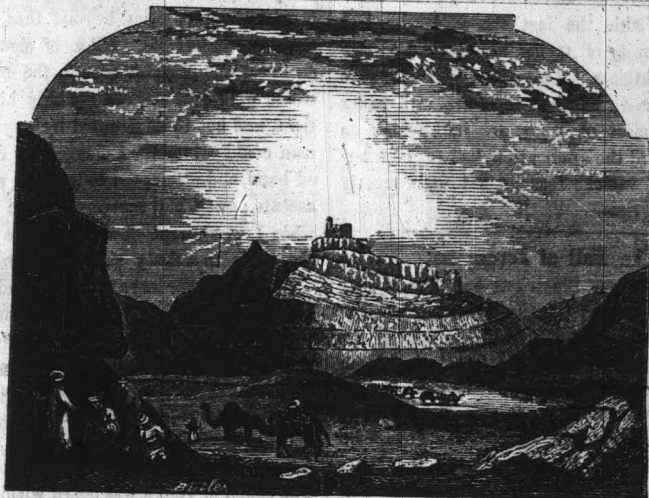
HEBRON.

Archaeological Curiosities.

After having in our first and second numbers glanced at Hebron, and circumstantially described the most worthy object of antiquity in that city, we will now give an account of other archaeological remains in its vicinity.

The inexplicable inherent desire in man "to be gathered unto his fathers"—to have his earthly remains deposited beside those of his friends and relations, has from time immemorial attracted numbers of piously disposed pilgrims to Hebron—to the resting-place of our fathers, there to finish their earthly career, and after a life of hardships and trouble, find a final repose near the spot where Abraham, Isaac and Jacob rest. It appears that pious men had their remains conveyed thither even if they died in other places, or perhaps other lands; for we read in Benjamin of Tudela (1160-1173), "A lamp burns in the cave and upon the sepulchres continually, both night and day; and you see there tubs filled with remains of Israelites; for unto this day, it is a custom of the house of Israel to bring thither their relics and deposit them there."

The following items concerning those who are buried in the vicinity may prove interesting to the curious reader:



MOUNT HOR; OR THE TOMB OF AARON.

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Abner.

A near relative and distinguished General of the King of Israel, of Saul. It was he who introduced the ruddy shepherd boy, David, with his scrip on his side, and the giant's head in his hand unto Saul—it was he who supported the house of Saul against David, till, offending Ishbosheth, the son of the former, he forsook him and espoused the cause of David, in whose faithful service he continued, till he fell by the treacherous hand of Joab. The King deeply lamented the loss of this great man. "And David said unto Joab, and unto all the people that were with him, rend your garments, gird yourselves with sack-cloth, and go mourning before Abner. And King David walked behind the bier. And the King lifted up his voice, and wept at the grave, and all the people wept." The King refused to take food till the evening, and "he said unto his servants, know ye not that a Prince and a great man hath fallen this day in Israel?"—2 Samuel 6:3.

Now his grave is shown in Hebron, in the house of an Arab who is the present (1849) proprietor.

In spite of the prohibition of Ibrahim Pasha not to make any charges for showing antiquities, the proprietor keeps the vault under lock

LITERARY.
Letter of Maimonides to R. Samuel Abn. Tibbon
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ANTIQUITIES.
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Othniel.

Othniel the son of Kenaz (Judges 1:13), the younger brother of Caleb, one of the spies sent by Moses to Canaan. He displayed his valor in seizing the City of Kiriath-Sepher, for which exploit he was rewarded by receiving the hand of his cousin, a daughter of Caleb. He afterwards delivered his people from the oppression of the King of Mesopotamia. His remains now rest in peace, in one of the crypts in a cave at Hebron.

Jesse.

Jesse, the father of the royal singer in Israel, the famous progenitor of the house of David; he likewise rests in Hebron.

Maimonides.

Under the first step of the flight of stairs to the left, leading to the Mosque in Hebron,

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(see cut in No. 1.) tradition points out the resting place of the remains of the great Moses ben Maimon, commonly known by the name of Rambam, born at Cordova in Spain in the year 1139, died in 1204, of whose life and labors, if God spares us, we shall speak in an early number. We say tradition points out the steps of Machpelah as the resting-place of that great man. However, we will quote here a note from Dr. Benish, relative to this matter, which reads as follows:—

"Abulfarage says, that before his death he desired his heirs to embalm his body, and to inter it by the lake of Tiberias, where many saints reposed. R. Samuel Shalam, in a note to Yuchasin, (edit. Cracow, p. 131,) is of the same opinion; he adds, however, that according to others he was buried at Hebron, by the side of the patriarchs. On his tomb were engraven, according to Shalsheth Hakabalah, the words (Deut. XXXIV. 8.) 'Weeping and mourning for Moses.'"

Notice to Country Readers.

We have appointed Mr. Moritz Bauer, of this city, our Canvassing Agent for Southern California. He has authority to collect our subscriptions, and his receipts will be honored at our office.

PSYCHOLOGY.

CAZOTTE,
OR, PROPHECY FULFILLED.
A HISTORICAL FACT.

"As for that," then observed Madame la Duchess de Grammont, "we women, we are happy to be counted for nothing in these revolutions:—when I say for nothing, it is not that we do not always mix ourselves up with them a little, but it is a received maxim, that they take no notice of us, and of our sex." "Your sex, ladies, will not protect you this time, and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever." "But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world." "I know nothing on this subject: but what I do know is, that you, Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs." "Ah! I hope that, in that case, I shall have a carriage hung with black." "No, madame: higher ladies than yourself will go like you in the common car, with their hands tied behind them." "Higher ladies! what! the princesses of the blood?" "Still more exalted personages." Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering—they began to feel that the joke was become too serious. Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying, in a careless tone,—"You see he will not leave me even a confessor." "No, madame, you will not have one, neither you nor any one besides. The last victim to whom this favor will be afforded will be—"

He stopped for a moment. "Well! who will then be the happy mortal, to whom this prerogative will be given?" "Tis the only one which he will have then retained—and that will be the King of France."

"The master of the house rose hastily, and every one with him. He walked up to M. Cazotte, and addressed him in a tone of deep emotion:—"My dear Monsieur Cazotte, this mournful joke has lasted long enough. You carry it too far,—even so far as to derogate from the society in which you are, and from your own character."

Cazotte answered not a word, and was preparing to leave, when Madame de Grammont, who always sought to dissipate serious thought and to restore the lost gaiety of the party, approached him, saying, "Monsieur the prophet, who has foretold us our good fortune, you have told us nothing of your own." He remained silent for some time, with downcast eyes. "Madame, have you ever read the siege of Jerusalem, in Josephus?" "Yes! who has not read that! But answer as if I had never read it." "Well, then, madame, during the siege, a man for seven days in succession, went round the ramparts of the city, in sight of the besiegers and the besieged, crying unceasingly, with an ominous and thundering voice, *Woe to Jerusalem*; and the seventh time he cried, *Woe to Jerusalem*, woe to myself—and at that moment an enormous stone, projected from one of the machines of the besieging army, struck him, and destroyed him."

"And, after this reply, M. Cazotte made his bow and retired."

HECHINGEN.—The government paper contains a list of all those who have been appointed royal council; among whom is also Rabbi Dr. Mayer, of Hechingen.

AUGSBURG.—The number of Israelites, in

this city has largely increased, and synagogue and school are in a flourishing condition. A new institute for Jewish pupils has been opened by Dr. Hirshinger. All the Jewish prisoners have been removed from Wurzburg to Bayreuth, where Rabbi Dr. Schwar is giving them religious instruction on every Sabbath. The Rabbi also obtained a private room, in the prison to be set apart for them, in which they are allowed to meet for their daily prayers. During Passover they are fed three times a day with kosher food, to the expenses of which several congregations, as those of Munich, Bamberg, and Furth, contribute their share. On Sabbaths and Holidays they are exempt from the usual labor. There are fifteen Israelites in the prison. The American Consul, Mr. Obermayer, is said to have appropriated a large sum for the construction of a new and splendid synagogue at Augsburg.—*Asmonean*.

BERLIN.—The speedy cures of all kinds of contractions, crookedness, and antophy of muscles, affected by Dr. Remak, through his remarkable invention, the application of a constant galvanic stream, excite universal admiration. Within the last six weeks he had the opportunity of trying his method on two hundred patients. One third of them were speedily cured; another third are still under treatment, most of whom are improving; on the last third the application had to be interrupted for various reasons, not unfrequently for want of time.

The Fall of Jerusalem.

The fall of our illustrious and happy city was supernatural. The destruction of the conquered was against the first principle of the Roman policy; and, to the last hour of our national existence, Rome held out offers of peace, and lamented our frantic disposition to be undone. But the decree was gone forth from a mightier throne. During the latter days of the siege, a hostility, to which that of man was as a grain of sand to the tempest that drives it on, overpowered our strength and senses; fearful shapes and voices in the air—visions starting us from our short and troublesome sleep—lunacy in its hideous forms—sudden death in the midst of vigor—the fury of the elements let loose upon our heads. We had every terror and evil that could beset human nature, but pestilence; the most probable of all, in a city crowded with the famishing, the diseased, the wounded, and the dead. Yet, though the streets were covered with unburied, though every well and trench was teeming, though six hundred thousand corpses were flung over the ramparts, and lay naked to the sun, pestilence came not; for if it had come, the enemy would have been scared away. But "the abomination of desolation," the Pagan standard, was fixed where it was to remain until the plough had passed over the ruins of Jerusalem.

On this fatal night no man laid his head upon the pillow. Heaven and earth were in conflict. Meteors burned over us—the ground shook under our feet—the volcanoes blazed—the wind burst forth in irresistible blasts, and swept the living and the dead in whirlwinds far into the desert. We heard the bellowing of the distant Mediterranean, as if its waters were at our sides, swelled by the deluge. The lakes and rivers roared and inundated the land. The fiery sword shot out tenfold fire—showers of blood fell—thunder pealed from every quarter of the heavens—lightning, in immense sheets, of an intensity and duration that turned the darkness into more than day, withering eye and soul, burned from the zenith to the ground, and marked its track by forests of

flame, and shattered the summits of the hills. Defence was unthought of, for the mortal enemy had passed from the mind. Our hearts quaked for fear; but it was to see the powers of heaven shaken. All cast away the shield and spear, and crouched before the descending judgment.

We were conscience-smitten. Our cries of remorse, anguish, and horror, were heard through the uproar of the storm. We howled to caverns to hide us. We plunged into the sepulchres, to escape the wrath that consumed the living. We would have buried ourselves under the mountains. I knew the cause—the unspeakable cause, and knew that the last hour of crime was at hand. A few fugitives, astonished to see one man amongst them not sunk into the lowest feebleness of fear, came around me, and besought me to lead them to some place of safety, if such were now to be found on earth. I told them openly that they were to die, and counselled them to die in the hallowed ground of the Temple. They followed; and I led them through streets encumbered with every shape of human sufferings, to the foot of Mount Moriah; but beyond that, we found advance impossible. Piles of clouds, whose darkness was palpable even in the midnight in which we stood, covered the holy hill. Impatient, and not to be daunted by anything that man could overcome, I cheered my disheartened band, and attempted to lead the way up the ascents; but I had scarcely entered the cloud, when I was swept down by a gust that tore the rocks in a flinty shower around me.

Now came the last and most wonderful sign that marked the fate of rejected Israel. While I lay helpless, I heard the whirlwind roar through the cloudy hill, and vapors began to revolve. A pale light, like that of the rising moon, quivered on the edges of the horizon; and the clouds rose rapidly, shaping themselves into the forms of battlements and towers. The sound of voices was heard within, low and distinct, yet strangely sweet. Still the lustre brightened; and the airy building rose, tower on tower, and battlement on battlement, in awe that held us mute. We knelt and gazed on this more than mortal architecture, that continued rising and spreading, and glowing with a serener light, still soft and silvery, yet to which the broadest moonlight was dim. At last, it stood forth to earth and heaven, the colossal image of the first Temple—of the building raised by the wisest of all men, and consecrated by the Visible Glory.

All Jerusalem saw the image; and the shout that, in the midst of their despair, ascended from the thousands and tens of thousands, told that proud remembrances were there. But a hymn was heard, that might have hushed the world beside. Never fell on my ears, never on the human sense, a sound so majestic, yet so subduing—so full of melancholy, yet of grandeur and command. The vast portal opened, and from it marched a host, such as men had never seen before, such as men shall never see but once again—the guardian angels of the city of David. They came forth gloriously, but wo in all their steps—the stars upon their helmets dim—their robes stained—tears flowing down their celestial beauty. "Let us go hence!" was their song of sorrow. "Let us go hence!" was answered by sad echoes of the mountains. "Let us go hence!" swelled upon the night to the furthest limits of the land.

The procession lingered long upon the summit of the hill. The thunders pealed, and they rose at the command, diffusing waves of light over the expanse of heaven. The chorus was heard, still magnificent and melancholy, when their splendor was diminished to the bright-

ness of a star. Then the thunders roared again—the cloudy Temple was scattered on the wind—and darkness, the omen of the grave, settled upon Jerusalem.—*Croly*.

School of Arts and Professions,
at Strasbourg.

There exists at present, in the city of Strasbourg, France, an Institute which, in point of usefulness, ranks foremost.

The writer of this recollects, that about the year 1830, some philanthropic Israelites entertained the idea, that an example should be set to their coreligionists, to encourage scientific and mechanical professions, to inculcate the Jewish youths, with the necessity as well as usefulness of other vocations besides commercial pursuits, which till then seemed to have had the ascendancy.

The Institute was styled "*Ecole de travail*," Mechanical School. It was opened with a few adults. Once the foundation laid, and the beautiful system in operation, contributions flowed in abundantly; so that in a few years, it was thoroughly organized, counting thirty pupils, who were thus nourished, clad, educated and instructed according to their mental faculties or physical strength, in a suitable branch, which he had to serve an apprenticeship for a term of three years.

The discipline was of the strictest kind. There was a specified time for going to and coming from the workshops. Among the trades taught there, were those of carpenters, coppersmiths, engravers, jewellers, lithographers, printers, painters, saddlers, and shoemakers.

Monthly sessions were held by the members of the committee, who looked into the minute reports of the superintendant. The conduct and progress of every pupil was scrutinized and watched with paternal care. On Sabbaths and holidays, all scholars had to be dressed in uniform, and to consecrate a few hours to Divine service. The pupils then took their meals.

After going through some classical studies, a walk outside the city was taken, when gymnastic exercises were performed. In the summer season, during working days, the art of swimming was likewise taught, and a pleasant time we had of it.

The current expenses per annum amounted to about 15,000 f. However, since my sojourn in the U. S. of America, I have been advised, that the said Institute was enlarged, and contains now over fifty scholars, it being a model artistic and mechanical institution, for the improvement of Jewish youths throughout Alsace. The chief Rabbi of Strasbourg, and other men of high standing, are the trustees.

The late noble-hearted and generous banker Louis Ratisbone, Pres. of the Consistory, gave munificent donations for its permanency, we therefore predict, under such auspices success and prosperity for its future.

The hon. Mr. Enery, former school teacher, was elected in 1849, by the citizens of Strasbourg, as member of the National Assembly.

To the East.

Our friends in the Eastern States, whom we took the liberty of appointing temporary Agents, are requested either to act in that capacity themselves, or to appoint competent trustworthy men for that purpose, and try to spread our publication among dealers and depositories of newspapers and periodicals in the country. Please preserve copies that are not distributed.

TO ADVERTISERS.—The attention of Advertisers in this State and in the East, is invited to the columns of the *Gleaner*.

DOMESTIC ECONOMY.

GOOD METHOD OF MAKING A FIRE.—In making to make your fires during the day, first lay on a shovelful of the dust and ashes from under the grate, then a few coals, then more ashes, and afterwards a few more coals, and thus proceed till your grate is properly filled placing a few round coals in front. You will find that the ashes retain the heat better than coals alone; you will have less smoke, a pleasant fire, and very little waste left at night.

LIGHT AND SUNSHINE.—*Light and sunshine* are needful for your health. Get all you can; keep your windows clean. Do not block them up with curtains, plants or bunches of flowers: these last poison the air in small rooms.

FRESH AIR is needful for your health. As often as you can, open all your windows, if only for a short time, in bad weather; in fine weather, keep them open, but never sit in draughts. When you get up, open the windows wide, and throw down the bed-clothes, that they may be exposed to fresh air some hours daily before they are made up. Keep your bed-clothes clean; hang them up to the fire when you can. Avoid wearing at night what you wear in the day. Hang up your day clothes at night. Except in severest weather, in small crowded sleeping rooms, a little opening at the top of the window-sash is very important; or, you will find one window pane of perforated zinc very useful. You will not catch cold half so easily by breathing pure air at night. Let not the beds be directly under the windows. Sleeping in exhausted air creates a desire for stimulants.

BED-CLOTHES, etc.—How to TREAT.—The purity of feathers and wool employed for mattresses and cushions ought to be considered as a first object of salubrity. Animal emanations may, under many circumstances, be prejudicial to the health; but the danger is still greater, when the wool is impregnated with sweat of persons who have experienced putrid and contagious diseases. Bed-clothes, and the wool of mattresses, therefore, cannot be too often beat, carded, cleaned, and washed. This is a caution which cannot be too often recommended.

It would be very easy in most situations, and very effectual, to fumigate them with muriatic gas.

TO CLEAN LOOKING GLASSES.—Keep for this purpose a piece of sponge, a cloth, and a silk handkerchief, all entirely free from dirt, as the least grit will scratch the fine surface of the glass. First, sponge it with a little spirit of wine, or gin and water, so as to clean off all spots; then, dust over it powder-blue, tied in muslin, rub it lightly and quickly off with the cloth, and finish by rubbing it with the silk handkerchief. Be careful not to rub the edges of the frames.

TO PRESERVE GILDING, AND CLEAN IT.—It is impossible to prevent flies from staining the gilding without covering it; before which, blow off the light dust, and pass a feather or clean brush over it, but never touch it with water; then with strips of paper, or rather gauze, cover the frames of your glasses, and do not remove it till the flies are gone.

Linen takes off the gilding and deadens its brightness; it should, therefore, never be used for wiping it.

A good preventive against flies is, to boil three or four leeks in a pint of water, and then with a gilding-brush wash over the glasses with the liquid, and the flies will not go near the articles so washed. This will not injure the frames in the least. Stains or spots may be removed by gently wiping them with cotton dipped in sweet oil.

TO STOP VIOLENT BLEEDING FROM A CUT.—Make a paste by mixing fine flour with vinegar, and lay it on the cut.

TO PREVENT WOUNDS FROM MORTIFYING.—Sprinkle sugar on them. The Turks wash fresh wounds with wine, and sprinkle sugar on them. Obstinate ulcers may be cured with sugar dissolved in a string decoction of walnut leaves.

COLD OR INFLAMMATION OF THE EYES.—Mix a few bread crumbs with the white of an egg, put it in a bag of soft white muslin, and apply it to the eye. It will afford relief in a few minutes, and generally cures in a day. It is best applied at night, when lying down. When removed, bathe the eye well with warm water, using a bit of muslin, not a sponge.

EYE WATER FOR WEAK EYES.—Infuse in boiling water, till cold, half an ounce of poppy-heads, and the same quantity of chamomile flowers. Strain this mixture and add two tablespoonfuls of vinegar, and one of brandy. Apply it warm, night and morning.

OF BREAKFAST.—Persons of a delicate constitution should never exercise much before breakfast.

If exposure of any kind is to be incurred in the morning, breakfast should always be taken previously. The system is more susceptible of infection and of the influence of cold, miasma, &c., in the morning before eating, than at any other time.

Never go into a room of a morning, where a person is sick with a fever, before you have taken nourishment of some kind—a cup of coffee, at least.

In setting out early to travel, a light breakfast before starting should always be taken; it is a great protection against cold, fatigue and exhaustion.

In boarding-schools for the young and growing, early breakfast is an indispensable condition to health. Children should not be kept without food in the morning till they are faint and weary.

Dress and the Mind.

Advice to Parents.

Oh, be not vain of gorgeous dress,
Place not in gems thy happiness,

For these will pass away;
But cherish virtue, wisdom, truth,
These will adorn thy blooming youth,
And cheer thy life's decay.

"Train up a child in the way he should go," says the proverb, and well would it be for children, generally, if they were trained in the way they should go. But, alas for the weakness of human nature! parents too often train up their offspring in a way that brings much trouble and inconvenience upon themselves as well as upon those who are subject to their management. To gratify her own pride and love of display, the fond mother heaps finery upon her little miss, before she is of an age to care for ornaments on her own account, and while her doll and baby-house would occupy all her little thoughts, if left to herself, she is taught to consider a new and fashionable dress as the great thing to be desired; and do but see how the little thing tosses her tiny head, decorated with flowers or feathers, how the rich frock is displayed, and the Lilliputian foot held out, that strangers may observe the delicate slipper—how the curls that mamma or nurse has spent hours in torturing to their present form are shaking—how the smile of gratified vanity dimples the rosy mouth when she hears the whispered praises that are lavished on her, on account, most probably, of her costly dress! Children, if good-humored, are always engaging. "Youth in itself is beauty." Why then destroy the simplicity of the infant mind, by the pernicious whisperings of adul-

tion? Why infuse into the young heart the dangerous love of display? Why sow the seed that will spring up into the baleful plants of self-love, pride and extravagance? A judicious mother will see that all the ornaments of dress are worthless, compared with a cultivated mind and a gentle deportment. Neatness of person and attire are highly to be commended—they are necessary to the respectability of females; but more than these are "vanity and vexation of spirit."

But if this injudicious display of dress is so objectionable in general, it is the more so if introduced into the school, and much more so if into the Sunday School. There the vulgar show of large beads, gold bracelets, lockets, finger and earrings is, indeed, sinful. In the religious schools, poor and rich meet together, and all differences and causes of envy or discontent ought to be removed as much as possible. Every Sunday School teacher must have observed with what self-complacency the better dressed children look at themselves, how often they display their trinkets, how often they play with them during the lesson, to the annoyance of the teacher. We, therefore, seriously remind parents that the love of dress should be studiously and religiously avoided at all times, but especially in the school for religious instruction, and the example of the officers and teachers of schools, male and female, should be in strict conformity to this principle. "We once knew a teacher whose means of indulgence were abundant, but who conscientiously abstained from the purchase or use of any ornament or article of dress, which she believed could attract the notice of her class, or excite in them a single improper emotion. To this point she had regard in all her apparel."

But, on the other hand, extremes must be avoided. Parents, who have the means, ought to dress their children in accordance with the requirements of the times and custom.

As to clothing for the poor, we need not recommend provisions to be made, as the Synagogue and the Church everywhere provide abundantly.

But we must mention another class, viz, those who are not poor enough to desire charity, nor rich enough to dress their children properly. Among such we know instances where children were kept at home, until better times would allow their parents to dress them in a more befitting manner. To such we say, with *Raikes*, "If they can loiter about without shoes, and in a ragged coat, they may as well come to school in that garb and learn something good. All that I require are clean hands, a clean face, and the hair combed. If they have no clean linen, let them come in soiled."

Some years ago, a school in western Pennsylvania adopted the following plan:—

In order that the children of the poor people might not be discouraged from attending by the inferiority of their dress, the superintendent and teachers resolved to take their own children to school in the plainest and coarsest clothes, and even without shoes in the summer, in order that their external appearance might not be superior to that of the other children. It succeeded; but the success of a measure does not always prove its expediency.

RELIGION.—It was Carroll who said: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things that the world can bestow—public approbation, esteem, applause; but what I now look back on with greatest satisfaction to myself is, that I have practised the duties of my religion."

Obituary.

We have a sad duty to perform in announcing the death of Mrs. Amelia Zachariah, wife of Mr. Jonathan Zachariah. The deceased departed this life at Savannah, Ga., surrounded by her family, with whom but a short stay was allowed her after her return from California.

Mrs. Zachariah was the only daughter of the Rev. Eliezer Cohen, who for thirty years was reader to the Hebrew congregation of Chatham, England. The early religious impressions received in youth, were the faithful companions and supporters of our deceased friend in her age. A vein of piety ran through all her actions. She was a true and faithful wife and companion to a husband whom nothing on this side of the grave, except resignation to the will of God, and the thought of an early meeting again, can afford a solace after so painful a loss. Her industry helped to rear a numerous family, and to prepare for the wants of life. Early in the morning and late at night, her thrifty hand was plying to give "provision to her household and a task to her maidens."

Only the Sabbaths and Holy-days were devoted to a sacred rest. On those days no manner of work was done. In her the mental and moral faculties were equally balanced. Whenever she spoke, "She opened her mouth in wisdom, and the law of kindness was on her tongue."

Firm in the belief of kind Providence above, she firmly stood the tosses of the waves of fortune, that of late years had assailed her fragile frame, and last at last wafted it into the harbor of Eternity.

Important Discoveries.

Our celebrated co-religionist, Dr. Remak, the same whose appointment as professor of the medical faculty in Berlin was rejected by the royal government, because Remak is a Jew, though he was warmly recommended by all scientific men of Berlin—has just made another discovery which will make him like Dr. Jenner a benefactor of the human race. He has discovered a mode of healing, by means of the galvanic battery, palsy and lameness, caused by a sickly contraction of the muscles. Another of our co-religionists, Mr. Bernstein—better known by the name of Rebenstein—has made another important discovery, which already has been patented by the governments of Prussia and Great Britain. It consists in the invention of a machinery, by means of which it is rendered practicable, at one and the same time, on one electro-magnetic wire to places of different destinations many different dispatches, each of which, without interfering with the other, will arrive at its proper place.

A Sanhedrin in Modern Times.

It is generally supposed that the French sanhedrin, convoked by Napoleon, was the only one since the last became extinct which made its seat in the Holy Land. Now, this is a mistake. The Jews of Poland and Russia had a sanhedrin down to the end of the sixteenth century. It consisted of the four *parnasim* of Poland and of Russia, and of the seven chief Rabbis. It sat in session at Lubin, between Purim and Passover; and at Jérolavia, in the months of Ab and Elul. It had the power of appointing judges, who decided every case of minor importance.—See book *ya-ven m' zoolah* Lemberg, 1851, towards the end of *amud haddin*.—*Asmonean*.

A Solicitor and Canvasser Wanted.

An active gentleman wanted to solicit Advertisements and subscriptions in this City. Apply at our Office, 110 Sacramento street.

The Weekly Gleaner.

FRIDAY, FEBRUARY 6, 1857.

CIRCULAR

TO OUR FRIENDS AND AGENTS.

GENTLEMEN:

You will gather a sufficiently precise idea of the character and general plan of the present sheet, by referring to the prospectus and the table of contents embraced in this number. The want of such a paper has long been felt and acknowledged. The success of this will depend largely upon the measure of ability which we can bring to the performance of our task, but also, let us add, in a very great measure upon your efforts. If the plan of this sheet meet your approval, and if we can rely with certainty upon your kind wishes for its prosperity and your endeavors to promote its circulation, its success is certain; it will take rank at once among the most popular and influential religious journals of this State. We have taken the liberty to transmit to you several numbers of this our first issue, and would accompany them with the earnest request, that if circumstances should prevent your accepting the agency, which we hereby tender to you, you will confide the same to some suitable person of your acquaintance, who will be willing to accept it, and that you will immediately advise us by letter of the selection you have thus made. We would also urge upon you the propriety of your endeavoring to secure for our paper an extended circulation among Christians no less than among Jews, as we intend to devote a large space in its columns to matter that cannot but prove interesting to the general reader. We shall allow our agents the usual rate of 25 per cent upon all moneys received by them, whether for subscriptions or advertisements. We earnestly solicit from all, whether personally known to us or not, who are friendly to the success of our enterprise, the communication of such interesting items of intelligence relative to our people, as may from time to time reach them. We shall thus, we trust, be enabled to present our readers, each week, with a summary of news that will prove peculiarly acceptable, not only to the members of our creed resident in California, but also to our numerous friends and relations in the Eastern States and in Europe.

We remain, Gentlemen,

Very respectfully Yours,

JULIUS ECKMAN,

EDITOR OF THE WEEKLY GLEANER.

PROSPECTUS.

In submitting to the public the first number of a *Periodical*, it is customary to say a few words relative to the wants, real or fancied, which the new publication is intended to supply, and to lay down as it were a chart of the general principles by which its future course is to be guided. In accordance with this usage, we proceed to state as briefly as possible the aim and scope of the present publication, simply premising that if any apology be deemed requisite for our entering the already crowded arena of public journalism, it may be found in the fact that, apart from the propriety of having our principles properly represented by a local organ of our own, the Eastern Press has hitherto paid so little attention to certain branches of practical utility as to render the establishment of such an organ almost a matter of necessity. Properly to supply this deficiency will be the leading aim of the present sheet.

The *Measeph*, the *Gleaner*, Gatherer, Defender, for the original has all these significations, is intended to be a religious and literary family paper, devoted to the general advocacy of whatever shall, in the opinion of its Editor,

be best calculated to promote our material and moral welfare as a people.

Biblical and Jewish Antiquities.

As a repository of rare and varied information upon all matters relating to Jewish and Biblical Antiquities, we shall endeavor to make the *Gleaner* peculiarly valuable to all, whether Jew or Gentile, who are interested in the study of this important branch of human knowledge.

Eastern Travels.

Full and accurate descriptions of the classic localities of the land of our forefathers—localities that have been hallowed by the pen of inspiration, and that have witnessed the acting of some of the most important and extraordinary scenes in human history, will form an important feature of our paper.

Illustrations.

Both the above mentioned Departments will be regularly illustrated every week with appropriate and tasteful wood-cuts.

Education.

Without directly encroaching upon the province of the teacher, the Press is, in this country at least, his best and most influential ally. The *Gleaner* will discuss all questions having a direct bearing upon the education and proper management of our children, whether in school or at home: always keeping in view the important fact that the training of the moral faculties, now in a measure neglected, should go hand in hand with that of the mental.

As the friend of the family, the *Gleaner* will also devote considerable space to articles calculated to promote the happiness and general welfare of every member of the household.

Juvenile Department.

An important and interesting feature of our paper will be the Juvenile Department—to the proper management of which we shall devote much care and thought. Our little readers will take up the *Gleaner* every week with the certainty of finding two or three of its columns especially devoted to their interests. To amuse and instruct them will be with us a matter of no secondary importance; and the better to attain this two-fold end, we shall strive to convey our ideas to them in the simplest and plainest language we can employ.

Domestic Economy.

To the Department of Domestic Economy and Hygiene, we shall devote as much space as is consistent with our general plan, and shall in this connection publish regularly every week a number of important rules and receipts for the household.

General News Regarding our People and Interests.

Each number of this sheet will contain succinct and important summaries of foreign news in relation to our people and their interests, and we shall from time to time lay before our readers such interesting items of news from our brethren as may reach us from sources and countries hitherto little known to the general reader.

We shall endeavor to render the *Gleaner* a medium for the free interchange of thought from whatever source it may emanate—and its discussion of all questions connected either

with our own or with the public well being. Finally, we shall spare no endeavors to render this sheet a welcome visitor at every fire-side, a credit to our people, and an honor to our State. We shall strive so to blend the useful with the agreeable in our columns, as that no one, whether Jew or Gentile, can rise from the perusal of its pages without feeling that he has been at once amused and instructed.

In the momentous crisis through which our system of theology is now passing, we shall strive to pay due deference to the past, without however, ignoring the requirements of the present, or failing to provide for our existence in the future.

We thus send forth the *Gleaner* upon what we sincerely trust will prove a useful and blessed mission, and, however little temporary profit or advantage may accrue to us, we shall feel amply rewarded if in the end it shall be found to have advanced, however little, the cause of piety and the best interests of mankind upon earth.

AGENTS WANTED.

We wish to appoint competent Agents for the *Weekly Gleaner* all over the State, on the terms mentioned in our Circular. Gentlemen in the Book and Stationary line are requested to send in their orders, and they will be attended to punctually.

To our Agents in the Country.

For want of business knowledge we sent numbers of copies to gentlemen who may not have the means of distributing them. Please call in aid the proper newspaper agents, and let them act under the terms of the circular. Do not waste copies.

The "Gleaner" for the Atlantic States.

REDUCED PRICES.

A great number of copies of the first issue of the *Gleaner*, purchased here at the usual prices, were sent to the Atlantic States and Europe. To increase the usefulness, and circulation of this publication, we bring to the notice of our readers, that copies to the East will be mailed and forwarded from our office at the rate of \$3 00 per annum. Please address 110 Sacramento street, 2d story, No. 2.

For the East.

The *Gleaner* is expected to find a wide circulation in the Atlantic States.

The subscription price in the East will be \$3 00.

In the absence of regularly constituted Agents, we respectfully beg the following gentlemen to act as Agents, or to appoint trustworthy men to act in that capacity, and to allow them the usual percentage. Subscribers may send in their subscriptions and pay all moneys to the following gentlemen.

MOBILE—At the Bookstore of Mr. Gotzel.
NEW ORLEANS—Isaac Hart, Esq.; or, to Gershon Karsheedz.

CHARLESTON—Rev. Solomon Jacobs.
ALBANY—Dr. Elkan Cohen.

NEW YORK—Rev. M. Isaacs; or, Mr. E. Boas, 150 Broadway, corner of Liberty street.

RICHMOND, VA.—Mr. Fabian Beadan.

ROCHESTER, N. Y.—Rev. Simon Tuske.

CHICAGO—Mr. Aaron Meyer.

CUMBERLAND, OHIO—Rev. Isaac Strauss.

PHILADELPHIA—Moss Brothers, Publishers.

CLEVELAND—Dr. Isaac Wise; or, Mr. M. Ezekiel.

BALTIMORE—Dr. David Einhorn.

The First Rain and the Latter Rain, DEUT. xi:13-14,

AND

The Cloud like a Man's Hand, 1 KINGS 18:44.

"And it shall come to pass, if ye shall diligently hearken unto my commandments—to love the Lord your God and to serve him with all your hearts and with all your souls. Then I will give you the rain of your land in its due season, the first rain and the latter rain."

Rain falls but rarely in Palestine, except in autumn and spring; but its absence is partly supplied by the very copious dews which fall during the night. The early or autumnal rains and the latter or spring rains are absolutely necessary to the support of vegetation, and were consequently objects greatly desired by our forefathers. The early rain generally falls about the beginning of November, when the farmer usually ploughed his corn. It served to moisten and prepare the ground for the vegetation of the seed, after the long draught of the hot season. If this rain were withheld, or not sent in due season, there could be no vegetation, nothing could grow. The latter rain falls sometimes towards the middle and sometimes towards the close of April; that is, a short time before they gathered in their harvest. It served to fill the ears, and render them plump and perfect. If the latter rain were withheld, or not sent in due season, that is before they put the seed into the ground, there could be no full corn in the ear, and consequently no harvest. These rains, however, were always chilly (Ezra x. 9, and Song ii. 11.) and often preceded by whirlwinds (2 Kings iii. 16, 17.) that raised such quantities of sand as to darken the sky, or, in the words of the sacred historian, to "make the heavens black with clouds and wind." (1 Kings xviii. 45.) The rains descend in Palestine with violence; and as whole villages in the east are constructed only with palm-branches, mud, and tiles baked in the sun, (perhaps corresponding to and explanatory of the untempered mortar noticed in Ezek. xii. 11.) these rains not unfrequently dissolve the cement, such as it is, and the houses fall to the ground. Very small clouds are likewise the forerunners of violent storms and hurricanes in the east as in the west: they rise "like a man's hand." (1 Kings xviii. 44.) Hence, when the Prophet Elijah prayed on Mount Carmel for rain, and sent his young man to look into the distant sky, whether he could see any change in the clouds, returned and said: "Behold, there ariseth a little cloud out of the sea like a man's hand," (like the hollow of the hand with the concave bent downwards.) This increases in size and density every moment, till at last it covers the whole sky and falls down with incredible fury.

Bruce, in his travels, mentions a similar appearance in Abyssinia:

"Every morning, in Abyssinia, is clear, and the sun shines. About nine a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form and extends itself greatly, seeming to call up vapors from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on Mount Carmel."

The text in Deut. xi. 14, tells that, though rains are natural appearances, they still are under the immediate control of the Author of nature, and sent or withheld, as his special Providence directs.

Obligation is thralldom.

How to Spend our Time.

The Letter of Maimonides to Rabbi Abn. Tibbon.

"Time is lent us to be laid out in God's service to his honor, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable."

It is, perhaps, for this reason that a kind Heaven dispenses it to us in single separate moments, by mere atoms—that every instant, as it passes, may admonish us of the sacred trust committed to our care. This world is a great mart, where we find wares of all kinds for all ages, stations and callings. There are jewels to be bought in exchange of virtue, toys to please babies, and even poisonous drugs, which, if misapplied, will devour the soul. The human race are sent to the mart as purchasers; they are allowed to stay here for a time; they have the privilege, to a considerable extent, to lay out their treasure (time) in what they like—they are, to an extent, free agents. However, we quote from the Rabbis, Ethics, sec. 3:—

"Everything is seen (by the Eye above,) though a free choice is granted. * * Every gift is imparted to us on security (responsibility); there is a net spread over every living creature; the store-house (the world) is open with her offers, and we are allowed to take at pleasure; but the Hand (above) records. Whoever chooses may borrow;—but the collectors (retributive justice) are going round daily, and obtain payment of man, with or without his consent; and they have that upon which to 'attach,' (the soul;) the judgment is true justice, and all are ready for the feast."

"It were to be wished that all men did believe (which they have all great reason to do) that the consumption and spending of our time will be the great indignation of the last and terrible day; when there shall be a more strict inquiry how the most dissolute person, the most debauched bankrupt, spent his time, than how he spent his estate; no-doubt it will then manifestly appear, that our precious time was not lent us to do nothing with, or to be spent upon that which is worse than nothing; and we shall not be more confounded with anything, than to find that there is a perfect register kept of all that we did in that time; and that when we have scarce remembered the morrow what we did yesterday, there is a diary in which nothing we did is left out, and as much notice taken when we did nothing at all. This will be a sad animadversion when it is too late, and when probably it may appear that the very idle man, he who had never employed himself, may be in a very little better condition than he who hath been worst employed; when idleness shall be declared to be a species of wickedness, and doing nothing to be the activity of a brute."—Clarendon

We shall in this number give an instance how the great Jewish divine, Maimonides, spent his time, and continue, in our next, how godly-minded Christians disposed of that inestimable "trust."

Let the worldly minded and frivolous behold and learn that men who do not misspend their time in idle visits to houses whither they cannot introduce God with them, and which will not bear the scrutiny of a tender conscience, if they are not "popular," are by no means blamable.

The following extract is a precious relic, and deserves to be held before our view. Maimonides wrote his great work, the Moreh Nebuchim, as he did the greater number of his other works, in Arabic. The learned Rabbi Sam-

uel Eben Tibbon tried to translate it into Hebrew. At first he could not comprehend all his favorite author said. He wrote, therefore, to Maimonides to say, that he had a great desire to come to Egypt, and personally consult him respecting several passages in his celebrated work; to which he sent the following very interesting reply:—

"As for thy desire to come to see me face to face, and speak with me mouth to mouth, thy visit would assuredly be very grateful to me. But as for scientific conversations, I shall have but very little time to spare, as thou shalt hear. I live in Mizr, (Fostat) and the king in Cairo. Early every morning am I obliged to proceed to the royal palace. My visits to the members of the royal family last, even when nobody is ill till mid-day; but if any member be ill, I do not depart from thence at all. If they are all well, I return home after mid-day, weary and languid. I find then at home all the galleries occupied by a waiting sick multitude of all classes, both Jew and Gentile, high and low, friends and foes. I dismount from my horse, wash my hands, and go out to the patients, begging of them to permit me a short time to take some food. Having taken some refreshment, I admit the patients, examine into their maladies, write prescriptions for the proper cures, which occupation extends two hours, and even more, into the night, when I become so weak that I must lie down. The consequence is, that no Israelite can have any intercourse with me, except on the Sabbath; on which day the whole congregation come to me, to whom I give instructions as to what they should do during the week."

The Hand that Saves Us.

Two painters were employed to fresco the walls of a cathedral. Both stood on a rude scaffolding, constructed for the purpose, some forty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and, in admiration, stood off from the picture, gazing at it with intense delight.

Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this critical moment his companion turned suddenly, and, almost paralyzed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the picture with unsightly blotches of coloring.

The painter flew forward, and turned upon his friend with fierce upbraidings, but, startled at his ghastly face, he listen-

ed to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him.

Just so we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backwards, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love.

Answer Your Own Prayers.

In the vicinity of B—lived a poor but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being thus cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to the neighbor's, and arrived while the family were at morning prayer. As he sat on the door-stone, he heard the man pray very earnestly that God would clothe the naked and feed the hungry. The prayer concluded, he stepped in and made known his business, promising to pay from the avails of his first labors. The farmer was sorry he could not accommodate him, but he had promised to lend a large sum of money, and he presumed neighbor A. would let him have it.

With a tearful eye and a sad heart, the poor man turned away. As soon as he had left the house, the farmer's little son stepped up and said—

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?"

"Yes; why?"

"Because, father, if I had your wheat I would answer your prayer."

It is needless to add that the Christian father called back his suffering neighbor, and gave him as much as he needed.

Now, Christian reader, do you answer your own prayers?

Sincerity.

There is nothing more rare than genuine sincerity. What is it but truth; in the inward parts, spoken without dissimulation? It implies love of truth, and artless and confiding trust in its power. It ought not to be rare; but we are surprised and awakened when we meet a sincere person; we feel that there is somebody upon whom our hand can rely. Sincerity must always be substantiated with boldness.



MAIMONIDES.

"And He died on the Knees of His Mother."

And he said unto his father, "My head, my head." And he said to a lad, "Carry him to his mother."

And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.—2 Kings iv. 19, 20.

They bore him to his mother, and he lay Upon her knees till noon—and then he died! She had watched every breath, and kept her hand Soft on his forehead, and gazed in upon The dreamy languor of his listless eye, And she had laid back all his sunny curls, And kissed his delicate lip, and lifted him Into her bosom till her heart grew strong— His beauty was so unlike death! She leant Over him now, that she might catch the low Sweet music of his breath, that she had learnt To love when he was slumbering at her side In his unconscious infancy—

—So still!

'Tis a soft sleep! How beautiful he lies, With his fair forehead, and the rosy veins Playing so freshly in his sunny cheek! How could they say that he would die! O God! I could not lose him! I have treasured all His childhood in my heart, and even now, As he has slept my memory has been there, Counting like treasures all his winning ways— His unforgotten sweetness!—

—Yet so still!

How like this breathless slumber is to death! I could believe that in that bosom now There were no pulse,—it beats so languidly! I cannot see it stir; but his red lip! Death would not be so very beautiful! And that half smile—would God have left that there And should I not have felt that he would die? And have I not wept over him—and pray'd Morning and night for him? and could he die? No God—will keep him! He will be my pride. Many long years to come, and his fair hair Will darken like his father's, and his eye Be of a deeper blue when he is grown; And he will be so tall that I shall look With such pride upon him! He to die! And the fond mother lifted his soft curls, And smiled, as if 'twere mockery to think That such fair things should perish.

—Suddenly!

Her hand shrunk from him, and the color fled From her fix'd lip, and her supporting knees Were shook beneath her child. Her hand had touch'd His forehead, as she dailied with his hair— And it was cold—like clay! Slow, very slow, Came the misgiving, that her child was dead. She sat a moment, and her eyes were closed In a dumb prayer for strength, and then she took His little hand and pressed it earnestly— And put her lip to his—and looked again Fearfully on him—and, then bending low, She whispered in his ear, "My son—my son!" And as the echo died and not a sound Broke on the stillness, and he lay there still— Motionless on her knee,—the truth would come! And with a sharp, quick cry, as if her heart Were crush'd, she lifted him, and held him close Into her bosom—with a mother's thought— As if death had no power to touch him there!

* * * * * The man of God came forth, and led the child Unto his mother, and went on his way. And he was there—her beautiful—her own— Living, and smiling on her—with his arms Folded about her neck, and his warm breath Breathing upon her lips, and in her ear The music of his gentle voice once more!

N. P. Willis.

Literary Novelty.

The Psalms of the Virgin Mary.

What shall we hear from that quarter next? The Italian priests have published a little book, styled the "Psalms of the Blessed Virgin." The Psalms are rendered in the Italian tongue, and wherever the name of God occurs in the text, the name of Mary is substituted. So they rendered, "the heavens declare the glory of Mary and the firmament speaks of her handiwork." What would have become of the Bible, had not the Jews preserved the original text?

BIBLE SOCIETY.—We record with pleasure the proceedings of the Bible Society, the Protestant and Catholic Orphan Asylums, and the Sailors' Home. These will show our friends in the East that the germ of good is in vital operation in our State, notwithstanding the surrounding stunting influences.

NEWS.

California News.

SAN FRANCISCO.—Health of the City.—There were twenty deaths in the city last week, eleven of which were men, three women and six children. Can any other city in the world of like size show such a record of health? What volumes of argument does this fact contain in favor of our climate; for to the climate and not to the condition of our city, or the habits of our people, is this exemption from mortality to be ascribed—for a more reckless population does not exist anywhere else.

ORPHANS.—An interesting meeting was held on Monday evening, 2d inst., at Musical Hall, in behalf of the Protestant Orphan Asylum.

CITY REVENUE.—The revenue of the city for the past three months is estimated to have been \$78,000, from all sources, including delinquent taxes.

ROMAN CATHOLIC ORPHAN ASYLUM.—According to their last report the two departments have one hundred and fifty-five children in charge. The expenditures of the institution from May 25, 1855, to Dec. 27, 1856 are \$30,007 43.

SAILOR'S HOME.—Efforts are made by a number of benevolent ladies of this city to provide a home for Seamen, in order to keep them from evil influences, to which the sons of the sea would otherwise be subject during their stay in our city. They have succeeded in securing a building on Front street, below Pacific and Broadway. May they effect much good.

THE MINT.—The receipts of bullion at the U. S. Branch Mint in this city, for the month of January, amounted to 97,086-82 ounces in gold, and 32-80 ounces in silver. \$1,300,000 in double eagles, and \$50,000 in quarter eagles, have been coined.

FIRE.—Our city was visited by a sudden fire, on Washington street, opposite the Plaza, at 12 o'clock last Monday morning, caused probably by the combustion of chemical substances, kept at the Druggist store of D. Lanszweert. Five wooden houses were burnt down. The loss is estimated at about \$30,000. The Fire Department worked nobly.

NEWSPAPER BUSINESS IN CALIFORNIA.—Sullivan, the energetic newspaper-man, on arrival of the mail steamer *Sonora*, chartered one of our river steamers to carry his papers to Sacramento—the regular boats for that place having already left.

MINING NEWS.—We learn from almost every quarter that miners are doing well. Some of the tunnel companies are taking out gold by the pound. One, the Aiken, averages about \$1,000 a day. A piece of gold-bearing quartz has been found weighing something over two pounds, and worth two hundred dollars. The *Sonora Herald* says the Columbia Company are making \$800 a day, and Fair & Co. \$500 a day from dirt taken from their claims under Table Mountain. Several other companies are doing as well as the latter; and all have a large quantity of dirt yet to wash. Another very rich quartz lode has been discovered near the town, and is being worked with an *arastra* by a company, who have taken the name of the Shanghai Co. Large quantities of gold are now being taken out by the miners. Two banking-houses in Columbia bought over \$30,000 worth on Saturday.

GOOD WAGES.—The Jackson (Amador) *Sentinel* says there is scarcely a claim in that neighborhood that pays less than eight dollars, while the majority of them produce from ten to twenty-five dollars a day to the hand.

We have, also, similar accounts from Placer county.

The Senate, last Monday, passed a bill providing arms and ammunition, and \$5,000, to the counties of Los Angeles and San Bernardino, in order to put down the robbers in that region.

IOWA HILL BURNT OUT.—On Monday last, the entire business portion of Iowa Hill was consumed by fire. Estimated loss, \$150,000.

Another fire, at San Jose, on the 4th, consumed McLellan's Hotel and some adjoining buildings.

ROBBERY.—The Express Office of Wells, Fargo & Co., at Fiddletown, was entered and robbed of \$8,000 from the safe, which was opened by means of false keys.

MURDER AND ROBBERY AT LOS ANGELES.—In attempting to arrest a party of robbers, in the neighborhood of Los Angeles, recently, heriff Barton and three men of his posse, were killed. The gang of thieves is said to number about twenty. This is one of the most outrageous murders that ever disgraced Southern California.

FOREIGN INTELLIGENCE.

Eastern News.

We are indebted for the following items to the *Israelite*, the *Aspenean*, and the London *Jewish Chronicle*, and *La Lien* :—

RUSSIA.—From a recent English traveler we learn that, after some difficulty, he and his clerk were allowed to visit Moscow on business. We learn, also, that Jews are not allowed to live in the interior. Arrived in the ancient capital, he found numbers of Jews who nominally received baptism to be allowed to live there. They were quite astonished to hear that a Jew was allowed to stay in the capital; for foreign Jews are not even permitted to go there; while Russian subjects, however, may go there, but are only permitted to stay a fortnight, and are obliged to live in a kind of hotel, kept by a Gentile, who has on the premises a Shochet and Chasan, also a Synagogue. We must, however, add that these rigorous laws of exclusion against the Jews are enforced with less severity since the death of the late Czar.

At St. Peterburgh, this gentleman found a large number of Jewish soldiers in the garrison. They have four Synagogues, one in each of the four principal barracks. He visited the largest, and found, in a small room adjoining the Synagogue, in the *beth hamidrash*, a teacher who, of course, was a soldier, engaged in instructing eighteen boys. They just studied the Bible with the commentary of Rashi. The teacher appeared exceedingly dejected; not so the Rabbi, likewise a soldier, chosen by his comrades from their midst, and who enjoys the rank of an officer in virtue of office, who seemed in his uniform quite a jolly good fellow. They have also a Chasan, who is likewise exempted from service.

He visited the Synagogue. It is a room large enough to accommodate 1,000 worshippers. He counted fifteen scrolls of the law, and the Jewish soldiers had managed to buy from their own means two sets of silver ornaments for the scrolls.

Wishing to visit Moscow as a Jew, he applied for permission to the police, but was refused, as being contrary to law. At the ministry, his application met with the same fate. He now had recourse to the highest authority in these matters—the military governor of the capital.

JERUSALEM.—We regret to learn that ignorance at that place, as it did in the time of Wesley, and, some years ago, in Prussia, tries

to crush the Infant School, lately established at Jerusalem, by Dr. Frankel—thinking all knowledge, except that of the Talmud and the Rabbins, contrary to religion.

FRANCE.—In this country efforts are being made towards the amalgamation of the German and Portuguese Minhagim into a French Minhag. The Committee appointed for that purpose proceed in the proper spirit. The vulgar pronunciation of the German and Polish Jews, now used among all but the Portuguese, is to be substituted by the more correct Portuguese mode of reading.

A magnificent temple is in process of erection in the central part of Paris.

In that country, as elsewhere, the progressive party gain continually more ground. We are glad to hear that those men who, for years, have devoted their energies for the amelioration of our people, and whom the ignorant hyperorthodoxy has stigmatized as newlight-ocracy, are now honored with the confidence of the Electoral bodies of the Haut Rhin. Messrs. Lanz and Manheimes received lately almost an unanimous vote. The number of votes in their favor never before amounted to such a height.

LUNEVILLE.—The efforts of the charitable Rabbi Levy have been crowned with the utmost success. Over 50,000 francs have been subscribed towards the erection of a Jewish Hospital and a House of Refuge for old people. The names of many Christians are on the list of subscribers.

POSEN.—In relation to the Jews of that province, we read, in a late Missionary report, that they obtain, generally speaking, a much better education in the schools under Prussian laws and regulations, than they would enjoy in most other countries, and are thus prepared to fill any situation in life which may offer itself. Jews, born in the duchy of Posna, possess no small share of that influence which the Jews of Prussia, generally speaking, now exercise, not only over their own nation all over the world, but also over the weal and woe of all the nations of the earth.

The Province of Posen has furnished a good number of names honorably known in Israel; among others Dr. Stern, formerly of Berlin, Berlin, now of Frankfurt, whose work on German grammar ranks among the first of that branch, and whose lectures on the principles of Judaism produced, in 1844, a great sensation in Berlin, is a native of the province of Posen. So is Dr. Holdheim, of Berlin; Dr. Levinson, Rabbi of Rotterdam. Ollendorff, the author of the German, English, French and Spanish grammars, is a native of Rawiez. Dr. Gratz, the learned author of the History of the Jews, now one of the professors of the Rabbinical Seminary of Breslau, and two of the Rabbis of the United States, named in the list in No. 2 of the *Gleaner*, are natives of Krotozein, Kosten and Rawitz, in the province of Posen. Dr. Furst, the great Oriental scholar, (formerly editor of the *Orient*) the editor of one of the best Hebrew Lexicons, and of the gigantic Concordance of the Hebrew Bible, he, too, is a native of that province.

BRESLAU.—The Rabbinical Seminary of this city flourishes beyond the most sanguine expectations. The teachers' department is well attended, and will send forth able teachers in a very short time.

JEWISH SENATORS.—Besides the Hon. P. Philips, of Alabama, mentioned in our first number, we may name three more Hebrew Senators, viz.: Mr. Philips, of Philadelphia, Mr. Yulee, of Florida, and Mr. Benjamin, of Louisiana.

German "Real-Schools."

The German child at six years of age enters the so-called People's School (*Volksschule*) or, in cities, Burgher School. This school covers the ground occupied, both by our Primary and Grammar Schools and is intended to give to the children of the lower classes—for we must always bear in mind the European distinctions of rank—all the schooling they will receive. The course of instruction includes the following subjects:—Religion and morals; exercises in thought, usually connected with the study of the mother tongue; exercises in orthography and composition, and in elementary book-keeping as far as is necessary for the wants of small tradesmen and farmers; arithmetic through fractions, with the tables of weights and measures; and for advanced scholars, wherever possible, the elements of geometry. Besides this, a knowledge is obtained of the most remarkable of the useful or injurious productions of nature belonging to his own country, and of the more remarkable ones belonging to foreign lands, and a general idea of the systems of classifications in Natural History; a knowledge of the principal phenomena of nature, and the laws by which they are governed, illustrated by simple experiments, and a rudimentary knowledge of astronomy and the reckoning of time; historical and geographical knowledge, with special reference to the pupil's own country; popular physiology, and some knowledge of the faculties of the mind, together with some instruction in regard to forms of government and the elements of law; explanation of foreign terms of most frequent occurrence (as in some degree a substitute for instruction in foreign languages) and a general view of trade, commerce, and the mechanic arts. Besides this, instruction in singing, writing, and drawing, reading and declamation, and simple gymnastics; all this not of course together, or at once, but in various courses extended over the period of eight years.

We have copied this list from a work of authority. To what extent a thorough instruction in all these branches is realized in practice, we have no means of knowing; but probably, owing to the superior education of German schoolmasters, to a much greater extent than a similar scheme would be in this country, and much better in some of the states of Germany than in others.—*The Massachusetts Teacher.*

ENTOMOLOGY.—Professor Agassiz says that more than a lifetime would be necessary to enumerate the various species of insects and describe their appearance. Meiger, a German, collected and described six hundred species of flies which he collected in a distance of ten miles circumference. There have been collected in Europe twenty thousand species of insects preying on wheat. In Berlin, two professors are engaged in collecting, observing, and describing insects and their habits, and already they have published five large volumes upon the insects which attack forest trees.

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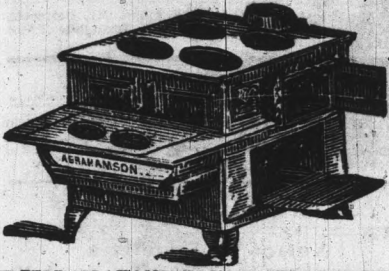
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JAN 30

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UNION STOVE STORE.



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Mesa, Roofs and Manufacturer of Tin, Copper and Sheet Iron Ware, 244 DUPONT STREET, corner of Washington, (O'Meara's Building,) San Francisco. The subscriber, having been established in San Francisco since 1851, feels confident that he can give satisfaction and would solicit a call from his friends and former customers.
Parlor and Cooking Stoves, excellently fitted up, sold at most reasonable prices.
N. B. All kinds of Tin Work and Jobbing of every variety in this line, attended to at short notice. j80

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MANUFACTURER AND IMPORTER
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HATS AND CAPS,
WHOLESALE AND RETAIL,
No. 165 Commercial Street,
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Our Stock contains always the latest European and American styles.
Any kind of Hats (both Fur and Silk) made to order.
ja20-3m

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B. ADLER,
Corner of Sacramento and Dupont Streets.
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As also a great quantity of these articles prepared for Pesach.
Orders from the country will be attended to with the greatest punctuality.
The Shochet employed by him is Mr. Isaac Goldsmith.

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Fine Watches and Jewelry,
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Parties requiring a FINE WATCH or JEWELRY, will do well by calling on me before purchasing elsewhere, as I am selling 30 per cent. cheaper than any other house in California, and all my Goods are WARRANTED.
Just received several Large Invoices of Jewelry, comprising some of the finest sets in California.
Remember the number, 189 CLAY STREET.

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The Rooms are well furnished, the Table Excellent, and the Terms Reasonable. ja28

ACADEMY AND GYMNASIUM,
C. ELOHM respectfully informs the Parents of C. San Francisco, that he has removed his Academy to Stockton street between Vallejo and Broadway.
Instruction given in English, French, German and Spanish, History, Geography, Philosophy, Drawing, Singing, Mathematics, Reading, Writing, &c. &c.
Young Ladies have the opportunity of receiving instruction in every branch of Embroidery and Needlework.
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ADVERTISEMENTS.

HEBREW SCHOOL.

INVITATION TO PARENTS AND GUARDIANS.

THE School for the Moral and Religious Instruction of our Children, under the superintendence of Dr. Eckman, is open for children of both sexes. It is kept at the Portsmouth House, Plaza, (entrance Clay st.)

SCHOOL HOURS:

For the Senior Class—SATURDAY and SUNDAY, at 10, A. M.

TUESDAY and THURSDAY, at 4, P. M.

For the Junior Class—SATURDAY and SUNDAY, at 10, A. M.

MONDAY and WEDNESDAY, at 4, P. M.

The School is free to all. Only those who are able are expected to pay a moderate charge, fixed by the committee.
Parents and Guardians are seriously urged not to neglect the duty incumbent upon them, and the opportunity offered.

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E. ELLERY has just received Thirty Thousand Pages of MUSIC, which he is selling cheap. He has always on hand a great variety of

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Keeps constantly on hand a good assortment of Superior Havana Segars, and all kinds of Tobacco.

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The One Sin.

A spirit passed before my face: the hair of my flesh stood up: it stood still; but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice."—Job.

My beloved child, if you wish to have rest in heaven, avoid even *one sin*. Millions of souls are ruined by one sin. Listen to the following story:

A poor widow lived in one of the back towns of Maine. Her husband left her with a small patch of ground, a one-story house, (as it is there called,) and two or three children. The widow supported these children by spinning flax for the wives of the neighboring farmers. It may well be conceived that her means were limited—that the utmost frugality existed in the little household, and that the tone of the family might have been of a saddened character likely to operate upon the nerves of a sensitive child. Accordingly we find the youngest to have one of those beautiful beings that come to gladden an earthly house for a while, and then depart, leaving it desolate. He was remarkable for his ingenuousness, beauty, and those ideal tastes which we are apt to think are developed only under refined and elegant associations. He was in fact the tenderly cared-for Benjamin of the family, and yet with a nature so fine that indulgence did not injure him.

It happened at one time that the widow received a sum of money for her labor, one piece of which was a bright silver two-shillings worth twenty-five cents. Small as was the amount, every penny was needful in the household, and was husbanded with care. Suddenly to the surprise and grief of the mother, the bright piece disappeared; and from the appearance of the child, who was too ingenuous to deceive adroitly, and at the same time too young, being only about four years of age, she suspected him to have purloined it. She questioned him closely: he turned very pale, but denied all knowledge.

This he reiterated with so much appearance of distress, that the matter was allowed to drop; but at the same time the little creature grew pale, silent, and in a few days died. The widow was horror-struck—she feared she had wronged the child and caused his death. In the excess of her grief, she spoke openly of her fault to her neighbors, and was well-nigh inconsolable, for all know there is nothing more torturing than remorse, and nothing which time so resolutely refuses to assuage.

A few nights after its decease, as she lay weeping, the child seemed to stand in the centre of the room, not looking at her. If, but as if troubled and irresolute; at length it stooped down and put its little hand through an aperture or "knot hole" in the rough boards of the floor, for the house was unfinished—the rafters and walls being all visible in their rough state—and the room but scantily furnished. When

it had done this slowly, it turned toward herself and was gone.

The next night she saw the same appearance. The third night she resolved to rise, and see if the child would speak to her. She did so; but when she approached the spot, nothing was visible. She pondered the matter in her mind long and painfully; and, upon the first appearance of light, intent to learn all that could be learned in regard to this mysterious visitation, she lifted the board of the floor, and there, directly under the "knot hole," was the lost piece of silver.

The poor child, ingenuous in nature, true in soul, had lied with the lips, while every nerve and fibre in its being had pleaded and spoken truth even to death. The contest had been too much for it, and that which was perishable had yielded to the strife. There is a terrible pathos in the incident, simple as it is. The image of the beautiful but fallen child, hiding its purloined treasure in this child-like manner, and going in secrecy and dread to gloat over it: and then, when death had closed the contest between its best and weaker nature, the spirit returning penitently to hover over the place of its *one sin*, that it might cure the stricken mother of the pangs of remorse.—There is a consistency and beauty in the tale, a simpleness and truth in its texture, such as belongs to a fact, rather than an invention. It is one of those things we would like to believe.



MY BOY.

Behold my boy! I feel full of joy.
When he comes home from school!
Forgetting books; how fair he looks
While playing with his toy!
Hiccup the first, his marbles next,
Now occupy his mind:
His teacher's words, his lesson's text,
Are now all left behind.
Then on the green with hoop he's seen,
His mates are all around:
His hearty laugh the breezes quaff,
As in their play they bound.
O, happy child! in transport wild,
No thought of care or pain:
Like him I've played, like him I've smiled—
I'd be "a boy again!"

The Praying Little Girl.

Such a little girl once asked how she could pray with the heart, as one had told her she must. I will tell her how, but I must ask her one question, too. What are some of the things you pray for? You often say, "Give us our daily bread." Now suppose you had just returned from school very hungry, what would you do? You would go at once to your mother and ask her for bread. You would ask, believing that she would give it to you, because she had done so often before; and you would mean, actually mean, think of, feel, sincerely wish, for what you ask. If you merely ask, without wishing at all to get what you ask for, what horrid mockery, what a sin, it would be! It would be lying to your mother. And how much greater must be the sin to speak before God, without thinking what you say, or without meaning what you ask! Never, my dear child, do so. But as you in general ask of your parents, and mean it; in the same way you should ask your heavenly Parent, not only for food, but for protection and life.

HEBREW SCHOOL.—We have not yet succeeded in obtaining a proper locality for our School. The children will please call at the Office, 110 Sacramento st. on Saturday morn.

EVERGREEN.

When summer's sunny hues adorn
Sky, forest, hill, and meadow,
The foliage of the evergreens,
In contrast, seems a shadow.
But when the tints of autumn have
Their sober reign asserted,
The landscape that gold shadow shows
Into a light converted.
Thus thoughts that frown upon our mirth
Will smile upon our sorrow;
And many dark fears of to-day
May be bright hopes to-morrow.

A Touching Scene.

A French paper says that Lucille Rome, a pretty girl with blue eyes and fair hair, poorly but neatly clad, was brought before the Sixth Court of Correction, under the charge of vagrancy.

"Does any one claim you?" asked the magistrate.

"Ah! my good sir," said she, "I have no longer any friends; my father and mother are dead—I have only my brother James, but he is as young as I am. Oh, sir! what can he do for me?"

"The Court must send you to the House of Correction."

"Here I am, sister—here I am! do not fear!" cried a childish voice from the other end of the court. And at the same instant, a little boy with a lively countenance, started forth from amidst the crowd, and stood before the judge.

"Who are you?" said he.

"James Rome, the brother of this poor little girl."

"Your age?"

"Thirteen?"

"And what do you want?"

"I come to claim my Lucille."

"But have you the means of providing for her?"

"Yesterday I had none, but now I have. Don't be afraid, Lucille."

"O, how good you are, James!"

"Well, let us see, my boy," said the magistrate; "the court is disposed to do all that it can for your sister. But you must give us some explanation."

"About a fortnight ago, sir," continued the boy, "my poor mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, I will become an artisan, and, when I know a good trade, I will support my sister. I went apprentice to a brushmaker. Every day I used to carry her half my dinner, and, at night, I took her secretly to my room, and she slept on my bed, while I slept on the floor. But it appears she had not enough to eat. One day she begged on the Boulevard, and was taken up. When I heard that, I said to myself, Come, my boy, things cannot last so; you must find something better. I soon found a good place where I am lodged, fed and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucille, and teach her needlework. I claim my sister."

"My boy," said the judge, "your conduct is very honorable. However, your sister cannot be set at liberty till to-morrow."

"Never mind, Lucille," said the boy, "I will come and fetch you early to-morrow." Then turning to the magistrate, he said, "I may kiss her, may I not, sir?"

He then threw himself into the arms of his sister, and both wept warm tears of affection.

"WE HAV'N'T GOT ANY GOD AT MY PAPA'S."—A little boy—whose father neglected the duty of family religion—spent some time with pious relations where morning and evening devotion was carefully observed, and religious instruction imparted—remarked, "We hav'n't got any God at my papa's house."

BIRTHS

January 31st, the wife of H. Myers, of a son.

MARRIED.

On the 3d inst., by Dr. Julius Eckman, Mr. Herrmann Goldner, of this city, to Miss Rosalie Hoffman, late of New York.

DIED.

At Savannah, Georgia, on the 23d of December, 1836, in the 50th year of her age, Mrs. Amelia Zachariah, wife of Jonathan Zachariah, formerly of Charleston, S. C., and Stockton, Cal.

SPECIAL NOTICES.

Notice to Israelites.

OUR FRIENDS OF STOCKTON, through Mr. A. B. BLACKMAN, deeply regretting the late occurrences at the Asylum, over which, however, they had no control, bring to the notice of their co-religionists in the State of California, that should the hand of Heaven, in its inscrutable counsel, ever afflict any of Israel's sons or daughters, so that they should have to take refuge in the Asylum of their City, on notice being given to the Parnass, or to the Secretary of the Synagogue Ra'im Aboobim, they will be ready to offer every assistance, and pay every attention that may be in their power. Ja30-1m

HEBREW YOUNG MEN'S LITERARY ASSOCIATION.—The members of this Association are hereby notified to attend a debate Meeting next SUNDAY EVENING Feb. 8th, at 7 o'clock, P. M.

QUESTION.—Is Religion indispensably necessary to Moralize-Mankind?
All friends are invited to attend.
Feb6 A. HOFFMAN, Secretary.

Congregation Sherith Israel.—An Election of a Shammeth and Collector will be held on Sunday, February 1st, 1837. Candidates have to apply in writing to the undersigned, where particulars can be obtained till Saturday evening.
By order, B. S. BARUCH, Sec'y.
Ja30

Congregation Sherith Israel.

MATZOTH. מצות MATZOTH.
Sealed Tenders (accompanied with Samples) for baking the Matzoth for the coming Pesah, will be received by Mr. Jacob Rich, at the store of Messrs Berwin & Bro., on Battery street near Sacramento street, till February 15th, 1837. By order, B. S. BARUCH, Sec'y.
Ja30tr

Ophir Lodge, No. 21, I. O. B. B.
Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.
S. SOLOMONS, President.
M. L. PINCUS, Secretary. Ja30

HEBREW BOOKS, ETC.

MEYER STEPPACHER, BROADWAY,

Next house East of the Synagogue,
Has always on hand a supply of
כלי כסף וזהב
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To be disposed of at reasonable prices. Feb6tr

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Britannia and Silver Plated Ware.
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Either Daguerreotypes or Ambrotypes taken in the highest perfection of the art, in any kind of weather, and at one-half the prices charged by some of the other artists in the city.
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Jan20